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TERMS.

Two Dollars per annum, always payable IN
ADVANCE.
All letters and communications must be post
paid. The rule is imperative, in order to shield us
from the frequent impositions of our enemies—
Those, therefore, who wish their letters to be taken
out of the Post Office by us, will be careful to pay
their postage.

REFUGE OF OPPRESSION.

DISTRICT OF COLUMBIA.

Here is a dough-face and trimmer!

But perhaps I may subserve some valuable
purpose to give your readers the conclusion
of my own reflections and observations
on this national sin, or national misfortune
of slavery—I occupy a position to speak
of it disinterestedly and unreservedly on this
subject. My opinions are my own—and I
have no inducements to suppress or disguise
them. My feelings and prejudices, if I
have any, are all Northern, and my detesta-
tion of slavery is innate and unchangeable.
But my views on this subject look to conse-
quences and effects, which cannot, in my
opinion, safely, or even innocently be left
out of the account in carrying any measure
whatever into execution. I say then with-
out hesitation, and without doubt, that the
abolition of slavery in the District of Colum-
bia, in advance of its abolition in the states
out of which it was carried, and without
their concurrence, voluntary and self-moved,
would be mischievous and calamitous, both
to the slaves and to the free. The mass of
free blacks in the District are not so well
off as the slaves. I have been forced to the
conclusion that freedom here, is no boon to
the blacks. The experiment is conclusive
—the facts are incontrovertible. Freedom
is a deterioration of the condition of the
blacks here—and I am equally convinced
that it cannot be improved here.

Manumission, then, without remuneration,
would be adding injustice to crime—and re-
mained, without due preparation and training,
cruel to injustice. It would be like thrust-
ing our own children into an inhospitable
world, untaught, unpractised, and unpro-
vided for taking care of themselves. And
this is the universal feeling and opinion of
the south. There is scarcely an exception.
Your interference, therefore, at the north,
satisfies them of your errors and mistakes,
both in theory and practice, and serves to
mitigate them into a fixed purpose not to al-
low you to interfere at all, and probably de-
termine them from doing any thing themselves.
The abolition of slavery in the District was the
natural and result of this interference
and feeling. Here at the south, the mem-
orial has done hurt—whatever may be the
sentiment of the north. The condition of
the blacks in the District requires ameliora-
tion—both of bond and free. The slave
trade should be prohibited and punished as
prize or high-way robbery. The district
is a great slave factory, and filled with as
many abominations and abodes of cruelty as
were ever ancient Babylon or Sodom. The
slaves should be protected from being driven
through the country like so many mules, and
the free should be secured in his freedom—
and invited to go where he could enjoy it
and be 'free indeed.' But even these
ameliorations are prevented or retarded by
your northern interference. These things
should be done; but the south must do
them. They must move in the matter, and
move of themselves and of their own accord.
You cannot hasten them—but you may hin-
der them. Let them alone then—but you may
not have enough to do. Let them take
care of their own blacks, and do them good,
in the best way which a philosophic and an
enlightened philanthropy can devise or
discover.

If any advice could be taken, they would
know no more of slavery in the District of
Columbia, than of polygamy in Hindostan.
They are both equally out of their reach,
and to be remedied only by the diffusion of
information, and science, and justice.—Cor. of
the Com. Jr. of Washington.

SLAVERY.

WASHINGTON, Feb. 16, 1834.

The presentation of another memorial for
the abolition of slavery in the District of
Columbia, by Mr. Dickson, from the citizens
of Rochester, struck the sensitive nerve
which pervades and vibrates through the
entire south. It is the absorbing, controlling
and vital principle which animates the
whole south—electrifies the south—unites
the south—their morals, habits, feelings,
religion, politics—nullification—PRESI-
DENTIAL CANDIDATES—drawing after it, and
with it, as much of the representation of the
south as think and feel that slavery is the
essence and proper basis of liberty. Mr.
Dickson observed, that inasmuch as the
Chairman of the Committee on the District
of Columbia had announced to the House,
that the Committee had come to the conclu-
sion to make no report on the subject of the
memorial, he would move to lay the petition
on the table and print it with the names of
the petitioners. A division of the question
was asked—and the first branch put and car-
ried, without having excited much attention,
the question was interposed, and after some ob-
jection, Mr. Dickson withdrew that part of his
motion. The reading of the memorial was
then suspended, and the first branch put and car-
ried. The 'aeris' aforsaid, thrilled and
trembled, like the agonies of a decayed tooth.
The south arose as one man, and
the northern partisans looked surprised and
alarmed. Had Randolph been there, he
would have called them 'dough-faces.'

A re-consideration of the vote to print was
demanded, and thereupon an animated and
somewhat tart debate arose, and continued
for an hour or more. The terms 'incendiaries,' 'tre-
asonists,' 'northern fanatics,' 'sa-
cred rights,' 'state rights,' 'private property,'
'vested rights,' were vehemently repeated,
and reiterated from sundry personages with
southern hearts. The previous question at
the bar was put, and upon my motion, was
decided—aye 125, noes 81. The
more animated, and would not probably have
been terminated at all but for the motion to
lay on the table the motion to print, which is
not debatable, and which was carried by
a man of color, whom I emancipated last
year. Thus far, every thing goes on ple-
asantly and well. I wish you could have
witnessed the scene, when I told them of the
arrangement that had been made for them,
and had slaves?—was Christ a slaveholder?

Extract of a letter from JAMES G. BIRNEY
of Kentucky, dated Jan. 6.

'My dear father will emancipate all his
slaves, though he has not been persuaded to
do it *instante*. He has emancipated three.
The others will go out gradually, according
to their ages. I am now residing on his
farm. They are nearly all here, and I have
assured them that as long as I remain here,
they shall have what is just and equal for
their services—so that they are now *virtually*
free, and on *wages*. Last year, my father
had an overseer. I have dismissed him, and
now have the business of the farm directed
by a man of color, whom I emancipated last
year. This far, every thing goes on ple-
asantly and well. I wish you could have
witnessed the scene, when I told them of the
arrangement that had been made for them,
and had slaves?—was Christ a slaveholder?



THE LIBERATOR.

VOL. V.] OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND. [NO. 10.

BOSTON, MASSACHUSETTS.]

SATURDAY, MARCH 7, 1834.

which was laid on the table without reading.

From the French of the *Abbe de la Mennais*.

Learn well how a man may make himself free!

In order to be free, you must love God above all things, for if you love God, you will do his will; and the will of God is righteousness and charity, without which there is no remedy.

When a man takes the property of another by violence, or by fraud; when he attacks him in his person; when he attempts to interrupt his operations in his lawful calling; or violates his rights in any manner whatever, what is it he does? Injustice. Injustice, then, destroys liberty.

Were every one to love himself only, without wishing to relieve others, the poor man would often be obliged to steal from others, to support his own wife and furnish bread to others. The weak would be oppressed by the strong, and the latter by those who are stronger than they; injustice would everywhere triumph. Charity, then, preserves liberty.

Love God above every person or thing, and love thy neighbor as thyself. Then will slavery disappear from the face of the earth.

Yet those who desire to profit from the slavery of their brethren will use every means in their power to prolong it. To effect this, they will make use of lying and force. They will say that arbitrary government in some ages of the world, slavery in all, is the order of things which God has established, and to preserve their tyranny they will not fear even to blaspheme Providence.

Tell them, in reply, that their God is Satan, the enemy of the human race, and that your God is he who hath conquered Satan.

Then they will stir up their satellites against you; they will build prisons without number, in which to confine you; they will pursue you with fire and faggot, they will torment you, and cause your blood to flow like water from a fountain.

If, then, you are not determined to combat without relaxation; to bear all without flinching; never to yield; then keep your fitters, renounce a liberty of which you are not worthy.

Liberty is like the kingdom of heaven, it suffereth violence, and the violent taketh it by force.

That violence which will put you in possession of liberty, is not the ferocious violence of the thief and the highway robber—not the violence of injustice, revenge and cruelty; but a powerful and inflexible will, a calm and generous passion.

The most holy cause is changed into an impious one, when it is attempted to be supported by crime. The criminal, from a slave may become a tyrant, but he never can become free.

From the Great Falls Journal.]

THE INFLUENCE OF ABOLITION PRINCIPLES IN MISSOURI.

The following is an extract from a letter just received by a gentleman in this town, from a friend who has been residing some time past in the slaveholding state of Missouri.

'I am now, and was before I left II—, an Abolitionist; and that too, from deep and thorough conviction that the eternal rule of **RIGHT** requires the immediate freedom of every bondman in this and every other country. Since my residence in the slaveholding State, I have seen nothing which should tend to alter my previous sentiments on this subject; on the contrary, much to confirm me in them. You who reside in happy New-England can have but very faint conceptions of the blighting and corrupting influence of Slavery on a community. Although in Missouri we witness Slavery in its mildest form, yet it is enough to sicken the heart of benevolence to witness its effect on society generally, and its awfully demoralizing influence on the slaves themselves:—being counted as property among the cattle and flocks of their possessors, (forgive the term) their standard of morality and virtue is on a standard (generally) with the beasts with which they are classed:—and I am credibly informed that many emigrants from the slave states who own plantations on the Missouri river, pride themselves disengaged by their former habits of indolence to compete with emigrants of another character, in enterprise, turn their attention to *raising Slaves* as they would cattle! to be sold to the negro dealers to go down the river. What sort of standard of virtue, think you, will have place on such a plantation? and at what period in the history of our country, will these degraded sons of Africa be christianized under existing circumstances? The inglorious man who is a slaveholder is well enough pleased with his efforts and views of the Colonization Society, because he can manage to throw off responsibility, and date far ahead the time when he shall be called to do *right*. But state to him the sentiments of the Abolitionist, and he at once begins to *froth* and *rage*. All the malignity of his nature is called into action.—And why? He feels the pressure of responsibility, and either comes over to the side of right, or is hardened into a stern opposer.

It is gratifying to notice the gradual influence the abolition principles are obtaining over the hearts and consciences of every community, especially over the hearts of Christian slaveholders—many of them who have allowed this subject to have place in their thoughts, are greatly agitated, and dare not sell or buy again for their peace's sake.'

'Quere.—How can a man be a follower of Christ and hold slaves?—was Christ a slaveholder?

SLAVERY IN KENTUCKY. The resolution to submit to the people, the call of a Convention to amend the Constitution of Kentucky, so as to introduce the gradual abolition of slavery, was lost in the Senate of that State, 19 to 19.

A SLAVEREADING PREACHER!!

READ THIS!

[From the Hudson (Ohio) Observer.]

Louisville, Ky. Dec. 18th, 1834.

DEAR SIR,

Agreeably to your request, I address to you a few lines in reference to the prevailing sentiments in this place on the subject of slavery and its remedy, and I will preface the facts I have to relate with one or two general remarks.—

1st. There exists a general apathy among all classes, christian and infidel, to the condition of the slaves, and the morality of slaveholding.

2d. The community, and especially the middle and lower classes, are profoundly ignorant of the principles and operations of the Colonization, and Anti-Slavery Societies. But few Eastern periodicals are taken in the city, and you know those published at the West and South are very silent on the subject.

A few facts have come to my knowledge within a few weeks, which perhaps will be interesting to you.

Mr. R., a public officer, boarding at the same place with myself, who is a slaveholder, and a strong advocate for slavery, came along a few days since and related the following circumstances.

The Rev. B. is the owner of several slaves, one of which has a wife that belongs to another man in the city. He, the slave, had been guilty of some crime, and was confined in jail.

'Mr. B. came to me,' said Mr. R.—'not more than half an hour after preaching a funeral sermon, and offered to sell me the negro. I went to the jail to see him in company with Mr. — (a not d S ave Dealer) and came back and closed the bargain with Mr. B.' 'Now,' says Mr. B. 'do not tell him that you have *bought* him, but that I have *hired* him out to you.' 'No,' said I, 'I shall tell him no lies.' They returned again to the jail, and Rev. Mr. B. said to his negro, 'Robert, I have hired you out to the man for a time, you must go with him.' Robert, from having been examined just before by a Slave Dealer, suspected the horrid truth.

'No,' said he, 'you have sold me to go down the river.' 'Now Mr. B.' he continued, 'you profess to be a christian and a preacher of the gospel; but how do you expect to get to heaven when you will sell me to my wife, to be sent down the river?' This circumstance exhibits several points of *slaveholding consistency* which should be particularly noticed.

1st. Mr. B. is a professed enemy of slavery, and has written much in public prints in opposition to it, and at the same time is himself a Slaveholder.

2d. Mr. B. is a preacher of the gospel, which says, 'As ye would that other men should do to you, do ye even so them,' and yet he has voluntarily caused one of his fellow men to be sent into the most cruel and hopeless bondage.

3d. Mr. B. has doubtless, incited that men ought always to speak the truth; yet, probably from a guilty conscience, he was unwilling to tell this negro that he had sold him, and therefore told him a falsehood, and tried to persuade Mr. R. to do the same; thus adding iniquity to iniquity. These discrepancies between the profession and practice of Mr. B. were too notorious to escape the observation of an ignorant negro.

PUBLIC SENTIMENT AT THE NORTH.

If it be asked, What benefit will arise from a course of examination and discussion on the subject of slavery, in States where slavery does not exist? we reply, That notwithstanding the *form of slavery* exists only in one half the Union, yet the spirit of slavery pervades the entire Union from end to end.

We have need therefore to labor here— to reform public sentiment at home, before we go abroad. Were it not for the countenance and support of public sentiment in the free States, slavery were but a living death.—Remove this support then, and slavery is swept away. If the discussion on this subject here, be so very harmless—if it be not calculated to exert a powerful influence on public sentiment at the south—if it strikes not a death-blow at the very root of slavery, then why are the planters of the South so much concerned about the measures pursued by the Abolitionists of the North?

Why should not this anti-slavery spirit, this spirit of universal and immediate emancipation, exert itself? Is there no exciting cause—none, calculated to call into action the energies of philanthropists? Yes, there is. Those sounds we hear breaking upon our ears, are the chains of millions vibrating to the shouts of liberty and independence.

Will not this touch the feelings of our common nature? I hope it will, at least of that part of creation, who stand pre-eminent for all good works—the *females*. Their acts spring instinctively from the heart, by nature ardent, by inheritance generous. Their efforts, like Hercules' power in the time of war, are indispensable. Their smiles will check the iron rod of the tyrant, and melt the savage despot into mercy.

This is not a question which involves itself into the political bustle of the day, but of religious and moral worth.

You, then, are called upon to unite your strength in this struggle. I need not say you ought, for here I have an emblem of your worth; it is here, we find woman in her intellectual power, taking an active part in the general melioration of mankind.

This cause is co-extensive with truth and justice: in its support, therefore, we find the countenance and support of the existing mass of slaves, an anticipation of future prosperity and happiness. Hang up some ensign, upon which they may see inscribed a hope of being hereafter as successful, as they have been heretofore unfortunate. This can be done by your exertions. This can be done by your moral influence. This can be done by your patriotic exertions. This can be done by your efforts to enlighten the minds of your fellow-men in the pearl of our nation's salvation, or whether in bursting their fetters, and administering the balm of liberty to our sickly republican institutions.

I will not, therefore, claim much of your attention upon this point. No—I do not intend to expose to your view, the monster in all its horrid deformity, but merely to glance at it, in order to bring your minds to a sense of the propriety, the absolute necessity, of lending your aid to its immediate destruction.

Slavery was introduced into America by the first emigrants from the mother country; and, unfortunately, for the character of fair Columbia, it has found its way almost uninterrupted to the present age. This, however, furnishes no excuse for a continuation of the system; no justification for the present generation to make the *natural rights of man* a mere article of sale and public commerce. The long and continued enjoyment of its profitable, yet dangerous fruits, and its present existence of slavery in our land, bring upon all christians the imperative duty of making a reparation for the wrongs and sufferings connected with it. It bears a hateful aspect, and perils the anticipated grandeur of our country's future glory. It impoverishes the land, rendering the territory in which it exists a desert, when compared to the splendid and extensive fields of the north, which are cultivated by the hands of freemen; and it presents to the view of the real patriot, a picture of the most glaring hypocrisy.

Shall we allow this heaven-daring system of cruelty to live on? Shall we, in despite of the terrors of an hereafter, remain dumb when all that is revolting to humanity, morality and religion, stands staring us in the face? Shall the cries of the helpless millions in the southern section of our country, fall languidly on our ears? Or shall the devious and deadly spell of servitude, that has been thrown upon the spirit of our free institutions, be broken?

Does not every pulse, that beats in any bosom where patriotism has a shelter, an abiding place, promptly respond—Yes!!

Then break the chain—the yoke remove, off and smite to earth Oppression's rod.

With those mild arms of TRUTH and LOVE,

Make mighty through the living GOD.

You, my friends, can do much towards the extinction of slavery. You can furnish a support upon which the lever of justice may rest, and by which one cause for national redemption and honor may be put in motion. You, together with the efforts of your brethren, are able to control the despots of the colored people, free and bond, of this country. Try the experiment. Dispel the dark night of gloomy apprehension, and let the glorious sun of knowledge beam upon us. Give us but an opportunity of becoming enlightened, and we will prove ourselves capable of appreciating the inestimable value, the imperishable wealth, contained in an early and right education. It is a companion which no misfortune can delude, no enemy can defeat, no tyranny (no matter how severe) can enslave. Try the experiment. Let nothing deter you—let not the sneers of your enemies throw you off the course you have already taken. But, like the character you have ever borne, 'let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.' With immediate emancipation for your chart and helm, you cannot fail to reach the desired haven. It enables—it exalts. Resting upon

LETTER FROM THE GLASGOW FEMALE ANTI-SLAVERY SOCIETY.

GLASGOW, Sept. 3, 1834.

To the Ladies of the Philadelphia Female Anti-Slavery Society.

We have great pleasure in acknowledging the receipt of your very acceptable communication, by which we were much refreshed. It was handed to us with its valuable accompaniments—‘Phelps’s Lectures,’ ‘The Declaration of your National Anti-Slavery Society,’ &c. at our committee meeting on the 4th ult., by Mr. ROBERT PURVIS, whom we are glad of having seen and heard on that occasion, as well as at a public meeting of the Glasgow Emancipation Society, in the proceedings of which he took a part, much to the satisfaction of the audience; he being a proof of the wickedness and absurdity of that prejudice which would limit moral worth, intelligence, and the Divine gifts, to any particular tinge of complexion.

It is a source of much satisfaction to find that our feeble efforts in behalf of our degraded and persecuted fellow-creatures, have met with a response in your bosoms, and that in any degree, our zeal may have provoked yours. We trust that your ardor in the cause of Abolition will not cool, but increase; that mothers will excite the sympathy of their daughters, daughters that of their mothers, sisters that of their brothers, and wives that of their husbands; till the leaven of Abolition leaven the whole American society, till the chains of the slave be forever broken, and the aristocracy of the skin be annihilated, never more to deface your highly favored country.

We need not tell you, that religion, humanity, truth and justice, call loudly for your increased exertions; and we would urge upon you to give no sleep to your eyes, nor slumber to your eyelids; till you have delivered your colored sisterhood from the wrongful prejudice of their countrywomen, and the degraded slave, whose appeal to you is, ‘Am I not a woman and a sister?’ from the lust, the cruelty, the avarice, and the accumulating wrong heaped upon her defenseless head by her white oppressor.

Our Society owes its origin to the zealous and efficient labors of that noble anti-slavery champion, Mr. GEORGE THOMPSON, who, having finished with honor and triumph his career of labor in this land, and feeling the impulse of an expanding benevolence, has resolved, with a spirit like his who was styled the philanthropist of the world, to consecrate himself to the same holy cause, in another region of the globe. He is now attended by the warmest sympathies, affectionate esteem, and fervent prayers, of the friends of religion and liberty here, crossing the Atlantic to your shores, for the purpose of contributing to spread that sacred flame in America, which has consumed the last effaced opposition to Negro Emancipation in Britain. He stands in need of no recommendation from us to you. We doubt not you are already familiar with his name and his fame; and we are sure he will not be long in endearing himself to you all, by his zeal in the arduous, but not dangerous undertaking in which he has engaged. May He who is the Omnipotent Ruler of the Universe, be his preserver, bless and guide all his movements, govern the workings of the moral elements, and cause every mark of opposition only to contribute to the speedier progress and more eminent success of the very cause against which it is aimed! We firmly believe that the struggle cannot be of long duration, while the Abolitionists act up to the principles of their Declaration, (which we esteem as a precious document), and hope soon to see America emulating the example which Britain has given her, by wiping from her free institutions that plague-spot, which tarnishes, defiles, and destroys every excellence that comes in contact with its baleful and destructive influence.

Mr. Thompson is the bearer of an address from this Society, to Miss CRANDALL, of Canterbury, (Ct.) accompanied by a Testimonial of our high admiration of that ardent benevolence, heroic fortitude, and unflinching steadfastness, which Almighty God hath enabled her to display, in the midst of such wanton and unequalled persecution; and we await with deep interest, the final issue of her trial, not fearing that whatever be the verdict, it will propel the cause of abolition.

We shall be grateful for a continuance of your correspondence, as any account of the progress of the question will be most acceptable. In conclusion, we would say, enlist the people of God in the good cause—let prayers, both public and private, aid that which faith has begun, and the triumph of our principles will at no distant period be ample and complete. That the Lord who ‘executeth judgment for the oppressed,’ who ‘looseth the prisoners,’ and regardeth the sighing of the needy, may smile upon your humble endeavors, is the prayer of the Female Auxiliary Society of Glasgow, for the Universal Extinction of Slavery, in whose behalf we subscribe this address, and remain,

Your friends,
EUPHORIA JOHNSTON, Treas.
SARAH BROWN, { Secretaries.
JANE SMEAL, Jr.

WESLEYAN UNIVERSITY!

DEAR BROTHER GARRISON:

I find an article in ‘Zion’s Herald’ of the 8th instant, headed ‘Foreign Interference,’ signed by Prof. WHEDON, and dated at the ‘Wesleyan University,’ which, but for the place from whence it emanated, it would be too perfectly contemptible to merit the honor of being blotted from existence by the dash of my pen, even were I capable of doing it by so small an effort; but coming as it does from a College, from one of its Faculty, and probably sanctioned by the President, and some, if not all the other professors, it must be noticed, and indeed it will be noticed; and I have no doubt will often be published both in this country and in England, alike to

the disgrace of its author, the University, and the Church which sustain it. As a friend of literature, of literary institutions, and as a devoted lover of the name of the immortal WESLEY, which is dishonored in the christening of an institution that he called, ‘Complicated Villany,’ and declared was not ‘consistent with any degree of natural justice,’ I grieve!—I blush!—I am ashamed!!!

Mr. Whedon prepared his way for an outrageous attack on the amiable, the pious and philanthropic GEORGE THOMPSON, by insidiously comparing him, and his heaven-approved labors, to the ‘emissaries’ of popery, and to their ‘infamous and impudent foreign interference,’ ‘to convert us to the meekness of the inquisition, to the simplicity of Jesuitism, and to the purity of the scarlet lady.’

Now between Mr. Whedon and the papists, I am no *days-man*. I shall leave him in the hands of their tender mercies; my only business is to exhibit the unblushing impudence of the man, in applying such terms of unprovoked abuse upon a servant of the Most High God. If I can comprehend the meaning of the writer in the paragraph from which I have made the quotation, it is this; the emissaries of the pope in their impudent and infamous interference with the rights of protestants, in the measures they are adopting to subject us to the tortures of the inquisition, to the tyranny of Jesuitical priests, and to the base drudgery of Roman idolatry, are far more tolerable than Mr. T. and the measures he is pursuing to persuade the American people to deliver themselves from the curse of slavery! But, if I have failed of arriving at his meaning in the above innuendo, the following spleenetic invective will correct me, and leave no one in doubt of his premeditated design to slander and brand Mr. Thompson as a FOREIGN EMISSEARY, and to denounce him, and his labors, as ‘INFAMOUS AND IMPUDENT.’ These bitter terms of reproach not being sufficiently scurrilous to give full vent to the malignant feelings of the whole Faculty, he says, probably in their name, or their behalf, and with their consent, ‘But with what severer epithet shall we characterize the man, (Mr. Thompson,) who comes professedly sustained by the contributions of foreign societies, to lecture the citizens of these United States, upon the most delicate and the most vital of all the political questions which agitate this distracted nation?’ So then, it appears that some ‘SEVERER EPITHET’ than the Faculty should be ‘characterized’ with some ‘severe epithet’ than those already in common use, among all the advocates of slavery, it would be altogether useless to them. But why wish to ‘characterize’ Mr. Thompson with ‘severer epithets,’ than those already lavished upon him? Now for the grave reasons.

I. He is ‘sustained by the contributions of foreign societies, to lecture the citizens of these United States.’ And where is the evil in these societies, in sending a man to this country to lecture us upon a subject on which the ministers and professors in our Colleges show such profound and criminal ignorance? Surely, if these men, with all their religious and literary advantages, have not yet learned the meaning of the moral law, especially that part which requires them ‘to love their neighbors as themselves,’ it is high time that we should have a missionary from England, or somewhere else, to teach us the way of the Lord more perfectly, than we can be taught by such a man as Mr. Whedon. For my part, I am glad that there was piety and sympathy enough in those ‘foreign societies’ to pity our ignorance, and send us a scribe so well instructed in the law of God, as to be able to teach and prove both from the Old and New Testaments, that it is a sin against God and our common nature, to enslave and hold in bondage our unoffending brethren of the human family. And as it respects his being ‘sustained by the contributions of foreign societies,’ it is well; for if the citizens of these United States possessed the same little, narrow, and illiberal feelings of Mr. Whedon, he would be ‘denounced as an infamous and impudent’—foreign missionary, and be denied the common charities of an honest beggar!

But is Mr. Whedon the first man that was ever sent out on a mission of mercy from England to America? If Mr. Whedon would acquaint himself with the history of Methodism, he would find that in 1760, Messrs. Boardman and Pilmore came from England to America, and that those gentlemen were aided with English money. How much they received I have not the means of knowing, but it is certain they received at the hand of the venerated WESLEY £50 sterling, which was to be appropriated to the objects of their mission. In 1771, the apostolic Asbury and Mr. Wright came over with the same object in view; and in 1784, they were reinforced by Dr. Coke and Messrs. Whatcoat and Vasey, who came over from the same country. And are all these worthies to be stigmatized as ‘Foreign Emissaries,’ because they came from England to America, ‘to lecture the citizens of these United States?’ But it may be said, that these men did not come to preach down slavery. They certainly did, if we can credit their history. Dr. Coke especially, cried long and loud against this heaven-provoking sin; and according to a late writer in the *Christian Advocate* and *Journal*, his lectures on this subject produced a powerful effect; for he tells us, that ‘the intemperate zeal of Dr. Coke in the southern states irritated and raised the prejudices of the people against the Methodists and Methodist Preachers’—that ‘it required the patience of Job to meet the tide of ill

will raised by Dr. Coke,’—and that ‘it was of long duration, perhaps thirty years, before those difficulties were removed.’ Mr. Thompson is preaching the same doctrine, and with the same effect; surely the mantle of Dr. Coke has fallen upon his countryman. Would to God, that the Methodist clergy would catch the spirit of their first Bishop, and be equally as ‘intemperate’ in their ‘zeal,’ and equally as successful in awakening the consciences of those who are guilty of the sin of ‘buying and selling men, women and children, with an intention of enslaving them’!

Before Mr. Whedon indulges in further vituperation against Mr. Thompson, I hope he will have discernment enough to see, that he is equally criminating the founders and pioneers of the Methodist Episcopal Church.

2. Another reason why Mr. Thompson should be ‘characterized’ by some more ‘severe epithet’ than the Faculty have yet been able to find, is the subject on which he lectures. This, Mr. Whedon tells us, is ‘the most delicate and the most vital of all the political questions which agitate this distracted nation;’ and that this ‘is a question in which political feelings the most sensitive, political interests the most immense, and political principles lying at the foundation of our Union, and modifying even the character of our national constitution are involved.’ Here Mr. Thompson is condemned as a *political lecturer*, without the formality of a trial. When Mr. Whedon recovers from his present paroxysm, and has a lucid interval of sufficient length to allow him to reflect on this libelous charge, I presume his own conscience will grieve him into a deep repentance, and an humble confession of so base a calumny. All that I have to say at present, on the above quotation, is, that we appeal from the summary judgment of Mr. Whedon to thousands of our fellow citizens who have heard him. When they shall have rendered the verdict that pronounces Mr. Thompson a *political lecturer*, I will confess that Mr. Whedon is more sane in his opinions than I have been willing to allow. As for my own opinion, and the opinions of many with whom I have conversed, some of whom I will venture to say are as well informed on the subject as the young professor of Middletown, we are convinced Mr. Thompson is not a lecturer on ‘the political questions which agitate this distracted nation,’ but is peaceful, pious, eloquent, powerful and successful lecturer on that GREAT MORAL QUESTION, a question which Jehovah has answered and decided with a voice of THUNDER, when he spoke to his ancient people, from Mount Sinai. Until Mr. Whedon, the spokesman for the Faculty, shall prove that TRUE which he has given us on no better authority than his own ‘impudent’ declaration, I shall waste no time in refuting it; but simply, as it is proper name, a malignant slander,—a FAGGOT for the mobs!

3. But another reason why Mr. Thompson should be ‘characterized’ with some ‘severe epithet’ than the Colonization dialecturish is this: ‘He ought to come possessed of better credentials than a diploma from any foreign society, of whatever character, or whatever sex.’

I shall set Mr. Whedon’s mind at rest here, I hope; for he may be assured, that Mr. Thompson comes to us with a commission from a higher throne than King William’s; for it is prefaced with ‘*Thus saith the Lord!*’ He is prepared to prove both in public and private, as he has done time and again, that he is authorized by the word of God, to say, that ‘*The buying and selling of men, women and children, with an intention to enslave them, is a SIN!!!*’ What Mr. Whedon has said of the English nation is too disgraceful to himself and the University to merit a reply. All I have to say is, as the competitor of Mrs. Trollope, he has well earned, and probably will soon receive, the palm of VICTORIOUS DISGRACE!!! Certainly, a scholar, who will SPELL off the whole vocabulary of SLANDER without missing a word as he has done, ought to go to the head! Yes, and have the MEDAL!!!

I presume if this professor, or either of his coadjutors, should go out to England, to invite Englishmen to contribute to an American College, he may hear it said; ‘Yes, Sir, you said right; English and American abolitionists are fond of plain truth; and it is a plain truth, that you have in this very College maliciously slandered our excellent Thompson; and as we deal in ‘plain truth’ altogether, we shall tell you another. It was one of the Faculty of the Wesleyan University that said, ‘England is mighty only from the retime of slaughtered and enslaved nations in her train; she has been for ages, and she still is, a GIGANTIC SLAVER; and should she do any thing like justice to-day, she would be too poor for the poorest to do her reverence to-morrow.’ One plain truth more, and we will dismiss you; no courtesy calls upon us to contribute to an American College which has ‘libelled’ our country; and an agent, from such an institution ought in courtesy never to obtrude a request of such unparalleled impudence. Now, Sir, you may go home!

I shall leave Mr. Whedon with you, brother Mr. Wright came over with the same object in view; and in 1784, they were reinforced by Dr. Coke and Messrs. Whatcoat and Vasey, who came over from the same country. And are all these worthies to be stigmatized as ‘Foreign Emissaries,’ because they came from England to America, ‘to lecture the citizens of these United States?’ But it may be said, that these men did not come to preach down slavery. They certainly did, if we can credit their history. Dr. Coke especially, cried long and loud against this heaven-provoking sin; and according to a late writer in the *Christian Advocate* and *Journal*, his lectures on this subject produced a powerful effect; for he tells us, that ‘the intemperate zeal of Dr. Coke in the southern states irritated and raised the prejudices of the people against the Methodists and Methodist Preachers’—that ‘it required the patience of Job to meet the tide of ill

will raised by Dr. Coke,’—and that ‘it was of long duration, perhaps thirty years, before those difficulties were removed.’ Mr. Thompson is preaching the same doctrine, and with the same effect; surely the mantle of Dr. Coke has fallen upon his countryman. Would to God, that the Methodist clergy would catch the spirit of their first Bishop, and be equally as ‘intemperate’ in their ‘zeal,’ and equally as successful in awakening the consciences of those who are guilty of the sin of ‘buying and selling men, women and children, with an intention of enslaving them’!

Before Mr. Whedon indulges in further argument with one gentleman, a Deacon of an orthodox church in our city, who, although he declared, ‘I am as much opposed to slavery as you are,’ exhausted all his ingenuity in supposing a case in which it might be ‘inefficient and improper’ for the master to liberate his slaves! Kind a-pologister for the slaveholder, yet ‘as much opposed to slavery as you are!’ We found a very numerous and highly respectable company on board the Boat. It was soon generally known that Mr. Thompson, the English Missionary, was on board, and a general curiosity was excited to see him and hear him speak. He declined making any formal address, as it might give umbrage to some persons, and occasion unkind and perhaps irritating remarks; however, in the course of the evening, one of the passengers, opposed to his views, entered into conversation with Mr. Thompson, and in a short time a large circle was formed around the parties. Every other part of the cabin was entirely deserted, and all were listening in breathless silence to the fearless, eloquent and pungent remarks of the great champion of human rights. An intense interest was manifested to catch every word, and many persons heard the doctrine of immediate emancipation for the first time, no doubt, in their lives. Here were persons from all parts of the United States, some of them probably slaveholders; one at least appeared such, for he retorted on Mr. Thompson, that he had better labor at home in behalf of the miserable, starving poor of England and Ireland. Mr. Thompson replied mildly, by admitting the evils that afflicted so many of his fellow countrymen, yet showing, at the same time, how infinitely superior the condition of such, compared with those who may be bought and sold like cattle, and who have no protection for their rights, and no possibility of improving their situation. The opposer concluded his tirade by declaring, that he had rather be a well-fed slave than a half-starved free man! Noble spirited, magnanimous man truly! The conversation closed about 9 o’clock, but for two hours after, SLAVERY could be heard echoing from every part of the boat; all minds seemed absorbed in the subject. Much good was done; the spirit of Abolition was evidently in the ascendant; prejudices were removed, and convictions fastened on consciences before untouched in behalf of their degraded and suffering countrymen. We did not land at New-York till near 10 o’clock the next morning, but the same theme occupied all tongues. Among other passengers was Mrs. CHILD of our city. This lady is truly an ornament to her sex, to our metropolis, to our country. Possessing not only talents of the highest order, but elevated and noble sentiments, pure and philanthropic principles, a fearless and undaunted spirit, she is admirably qualified to act a distinguished part in that great work of benevolence in which she has enlisted; the redemption from bondage and degradation of that class of Americans, called Africans. I cannot but anticipate great effects from her future labors in this blessed cause, to which she has, I trust, given her heart, and consecrated those extraordinary powers that God has given her.

I have heard many interesting facts in relation to the spread of our cause in different parts of the Union, all of which are highly encouraging, and I would be happy to communicate them, did time allow. Every prospect is cheering. Let abolitionists be honest, fearless, kind; let them trust in Heaven, and go onward, and they have nothing to fear. Yours truly, A. W.

LETTER FROM MR. THOMPSON.

BROOKLYN, N. Y. Tuesday, Morning, Feb. 24, 1835.

MY DEAR GARRISON:

I had a very pleasant journey to New-York, both by land and by water. Slavery was the topic of conversation in the coach for fifteen or twenty miles; and in the evening, on board the Franklin, I was engaged for nearly two hours in a discussion of the nature, necessity, and probable effects of immediate emancipation. There was just enough of objection and opposition to elicit the facts and arguments in support of abolition. I believe the majority of the listeners were in favor of my view of the question. Abolition became the subject of general remark; and from stern to stern, above and below, the opinions and measures of the anti-slavery party engaged the attention of the passengers. This is just as it should be. When we find the public compelled to canvass the principles and details of a certain great measure, we may be sure that a change is at hand—nay, it is already come, and certainly precedes a wide and mighty revolution in public sentiment.

Last evening I stood, for the first time, before a New-York audience. It was the monthly concert of prayer. It had been announced on Sunday, in three or four churches, that I should be present, and deliver an address. The meeting was in the Rev. Dr. Lansing’s Church. Between four and five hundred persons were present. After singing and prayer, Rev. Joshua Leavitt read an admirable letter from Mr. Birney, containing some exceedingly appropriate remarks upon

* This letter was received only a few hours after our last number went to press. We learn by the express, that Mr. Thompson delivered a second lecture in Rev. Dr. Lansing’s meeting-house on Friday afternoon. On Wednesday evening, he lectured at the Classical Hall in Brooklyn. On both occasions, he had a very respectable, attentive and delighted audience. He also preached on Sabbath afternoon for Dr. Lansing. On Monday, he left New-York for Philadelphia, having been invited to speak in one of the churches in that city, and was expected to return to New-York, in season to address the ladies’ anti-slavery meeting, which was to have been held in Dr. Lansing’s church on Thursday last.—ED. L.

the Society recently formed for convincing the people of the United States that the ‘system of slavery is wrong.’ He also gave a very interesting account of the state of things in Kentucky.

Rev. Dr. Cox then rose, and in a brief address, distinguished by kind feeling and strong attachment to the cause, introduced me to the meeting. I spoke for upwards of an hour, and was heard with deep attention and apparent interest. The whole proceedings went off peacefully and solemnly, and I trust the cause of the oppressed was advanced.

Yours most affectionately,

GEO. THOMPSON.

LOWELL, Feb. 14, 1835.

MR. GARRISON:

SIR.—The collective wisdom of this nation has declared, as we find in the most important national document, that ‘All men are created equal;’ and in the sacred scriptures, we find St. Paul, in the most solemn manner, asserting before a congregation of hostile philosophers at Athens, that ‘God, in whom we live and move and have our being, made of one blood all nations of men to dwell on all the face of the earth.’ And be it remembered also, that the first of the authorities cited above, has declared the doctrine of the equality of men, a *self-evident proposition*; and since we cannot but believe that the publishers of the Western Methodist are aware of these authorities, I cannot avoid the conclusion, that their avowal of the belief that man had a *right*, antecedently to the existence of fundamental State law, to hold property in man—the belief of these Methodist preachers, that every slave is a mere lump of property in the shape of flesh, blood and bone, to be sacrificed on the altar of the ambition of an unsparring tyrant and usurper,—I say, their professions of belief, implying these opinions, are evidence of their imprudence, indecorum and folly.

But I suppose their Reverences, the publishers of the Western Methodist, know well that the office gives weight to the words of the man, and that with a great many people, they have only to make an assertion to have it believed; but let it never be forgotten, that great men have sometimes fallen into the greatest errors: hence we find the Sweet Singer in Israel rejoicing, that the people are wiser than their teachers. I would to God, Sir, that the people would give themselves liberty to think on the important subject of slavery, as they do on other subjects, i. e. *for themselves*; for then would they turn a deaf ear, or throw to the winds every charge of ‘gross ignorance’ preferred by the friends of Slavery, against those whose only crime and folly is, that they *forget* (or, rather, they *never knew*) that slaves are property, and that they see in Slavery, not only enormous injustice and cruelty to the poor slave, but ‘**A CONDITION OF SOCIETY FULL OF THE ELEMENTS OF RUIN.**’

Now, Mr. Garrison, it appears to me, that, in blaming the Quarterly Observer for entertaining such fearful apprehensions, the Western Methodist has forgotten another *self-evident proposition*, viz. that it is much more facile to the purposes of good government, and much better for the people to *prevent* than to *cure* a public mischief. This seems to be universally sanctioned; and when we look at our national accountability to God, we see much matter of wonder, that any minister of the gospel can be found to laugh at our *national affliction*. Indeed, if we were atheist, it seems to me, to doubt the ruin that may follow the awful crimes that are found in all ages and countries, where slavery prevails. Yea, and when we view the cupidity of the man-stealer, the shocking barbarities, and the innumerable and nameless indecencies which ever characterize the system of slavery, we surely need not wonder at the exclamation of the French philosopher, who cries out in view of this subject, ‘Might not the Supreme Being be *ruined* by this system of slavery?’

But, there is much scepticism about these heartless Abolitionists, who communicate their labor of love ait. If they have been, or ever shall be, moved by any other motive than holy love, they claim not to be justified. Having made eternal truth and righteousness their grand citadel, they have gone forth from thence, clothed in the armor of light, to repel the darts of darkness. By the conversation, the arguments, the writings, the addresses and appeals of Abolitionists, the understandings of many in the community have been enlightened to perceive the truth of the gospel, that slavery, and more especially slavery as it exists in these states, is not only an evil, but sin: a sin against God and man; and a sin of no ordinary magnitude. By the stirring appeals of Abolitionists, the hearts of many have been moved with compassion towards the millions of our oppressed, degraded and abused countrymen. The long-suffering conscience has been aroused from its inhuman lethargy, and made to tremble before the threatenings of the God of Nations and of Justice, whose ears the agonizing cries and the groans of the abused, the tortured and the violated, have entered.

By appealing to the understanding and to the heart, Abolitionists have communicated their labor of love a

